

Miscellaneous.

AN OPEN LETTER
To the Bishops of the Methodist Episcopal Church.

DEAR FATHERS AND BRETHREN: Though I am a son in the Gospel and under the promise to give reverent obedience to you as chief pastors of the Church of Christ, I am not thereby shut out from respectfully addressing you on a topic of vital interest to you and to all who desire the prevalence of pure Christian doctrines. In giving to you my ordination vows, I most solemnly promised to "be ready with all faithful diligence to baulish and drive away all erroneous and strange doctrines contrary to God's Word." The continuance of probation after death I can but consider not only "erroneous and strange," but exceedingly harmful to the souls of men already prone to procrastinate repentance toward God and faith in Jesus Christ.

By your authority the candidates for orders are required to pass three annual examinations in Pope's "Compendium of Christian Theology." The excellencies of this treatise are many and great. I cannot now specify them. They are obvious, and they must have determined your choice. Dr. Pope does not openly and plainly teach probation after death; but this he does indirectly. He asserts the premises from which future probation may be, or rather must be, inferred! These are, —

1. "Not an individual of all the countless hosts of the descendants of Adam will be dealt with save on the basis of a trial that was appointed for himself, as if he were the only individual in probation" (Vol. 3, p. 105). Now add to this the minor premise — all of Adam's descendants do not have a trial in this life — and the conclusion must follow, "Therefore there is a probation in the world to come." In fact, Dr. Pope plainly hints this inference, though he does not logically formulate it. "Either through direct preaching or through indirect, in this world or *beyond it*, certainly before the judgment day, the name of Jesus will be, *it must be*, the touchstone of every man's will and arbiter of his destiny" (Vol. 3, p. 103). All of this cogently makes for the doctrine of a future probation.

Yours, in the love of the truth as it is in Jesus, DANIEL STEELE.

THE GENERAL MISSIONARY COMMITTEE.

SECOND DAY.

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Germany and Switzerland were called: For the work, \$21,000; for debt at Berlin, \$600; Dr. Fowler moved to add \$2,400 for liquidation of general debt; total, \$24,000.

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THIRD DAY.

Bishop Wiley was in the chair. Dr. J. W. Locke, of Illinois, led the religious service. The minutes of yesterday were read and Bishop Simpson said that the committee of reference on South American matters was ready to report this morning. The report was ordered, and Dr. Baldwin read it, to the effect that Dr. Taylor was present with the committee, and requested that all relation between his missions in South America and the Missionary Committee shall cease, and that they be not included in the list. He understands that this will prevent the appointment of brethren from the Conferences to his work, or their ordination. It was therefore moved that Central America, Northeast and Western South America be struck from the mission list, and the whole work be denominated "The South American Mission." The motion was adopted, and the report of the committee ordered to be spread on the record, with the signatures of the committee attached.

South India was called, and Dr. Fowler moved to take a burden of debt from the shoulders of Dr. Thoburn on account of a church property at Allahabad. Bishop Merrill spoke of this mission as constituting our most difficult work. No conversions are made among the Mormons — only among the Gentiles. Outside is a baptized heathenism, a most important factor to be in our future.

individual case. I therefore appeal to your venerable body to tell me what topic of consolation I shall apply to the stricken hearts of parents as I stand up in their darkened parlors, beside the coffins of their infant dead, and try to minister comfort in their hour of sorrow? Shall I point them to a future probation as more than hinted by the theologian on whom you have set your episcopal seal? Or shall I follow Wesley, and Watson, and other Arminian expositors, in the assertion that probation is not a necessary preliminary to salvation, and is not of right, but of grace? Again, when I preach my annual missionary sermons and ask my people to contribute to send missionaries to the pagans, shall I assure my hearers that those unreached by the gospel message in this world will, "beyond it, certainly before the judgment day," be so evangelized that "the name of Jesus will be, must be, a touchstone of every man's will and the arbiter of his doom?" If so preach, and, in consequence, a committee of trial for heresy should send me up to the episcopal chair for a rebuke, will you administer the rebuke with the very Discipline in your hands requiring me to study the book containing the well-sprouted seeds of this heresy?

Though not a prophet, nor a prophet's son, I venture the prediction that if Pope's "Compendium of Theology" continues to be the standard of Methodist theology, there will be plenty of heresy in the Methodist Episcopal Church in the near future. I adjure your venerable body, at your next meeting to issue a strong and unequivocal *caveat* against an error which is giving our sister evangelical churches so much trouble, and which is coming into avowal in some parts of our beloved Methodism. I call upon you for this expression because you have, inadvertently in all probability, given this error a seeming endorsement by that exercise of your episcopal authority which placed Pope's "Theology" in the course of study. Better return to Watson's "Institutes" with their lumbering sentences and antiquated philosophy than to adopt the perilous novelties and German speculations of the terse and scholarly Pope.

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The Sunday School.

FOURTH QUARTER. LESSON X.

Sunday, December 3. Mark 15: 38-47.

BY REV. W. O. HOLWAY, U. S. N.

AFTER HIS DEATH.

I. Preliminary.

1. GOLDEN TEXT: "Truly this man was the Son of God" (Mark 15: 39).

2. DATE: 4 P.M.; 30th afternoon and evening of the day of the Crucifixion.

3. PLACE: Golgotha, or Calvary, outside the city of Jerusalem, probably on the north-west.

4. PARALLEL NARRATIVES: Matt. 27: 51-53; Luke 23: 45-56; John 19: 31-42.

II. Introductory.

At the moment that the Great Sacrifice expired on the altar of the cross, the way into the holiest of all for those who trust in His blood, was forever opened. In testimony of this the massive veil of the temple was rent from top to bottom, thus robbing the sacred structure henceforth of all peculiar sanctity, and offering, symbolically, to all followers of the Great High Priest, the privilege of direct access to the Father. The knell of Judaism was sounded in that expiring cry, "It is finished" Now was the veil alone rent. The rocks and solid earth were convulsed by that shudder of dissolution, and the graves of many of the saints yielded up their dead, whose apparitions were afterwards seen in the Holy City.

Another incident, recorded by three of the Evangelists, shows the impression made upon a heathen mind by the closing scene of the tragedy. The centurion in charge of the execution was intently watching Jesus at the moment of the "loud cry" with which it ended. He saw the eyes glaze, the face whiten, the head fall. He felt the tremor beneath his feet. Death had come to the Sufferer, contrary to all precedent, within only a few hours, whereas the victims sometimes hung for days in agony. He had, no doubt, been an interested observer of all the previous incidents, had listened to all that had been said, had been surprised and awed, with the rest, when the supernatural pall of darkness settled down over all the land. He felt sure, at last, that a serious mistake had been made, that an innocent man had suffered: "Assuredly," he exclaimed, "this man was righteous; truly, this was God's Son." "The one exclaims in," says Geikie, "was, perhaps, equivalent on his lips to the other, but both showed that even heathen spectators were profoundly affected by the spectacle they had witnessed."

Now had our Lord been entirely bereft of friends during those slow hours of mortal pain. The disciples, it is true, had forsaken Him—al but John; but hovering on the outskirts of the crowd that surged to and fro around the cross were the faithful women who, in Galilee and elsewhere, had gladly ministered to Him of their substance—His own mother, and Mary Magdalene, and Mary the mother of James the less, and Salome, "besides many other women which came up with Him unto Jerusalem."

The day was drawing rapidly to its close, and its sunset was the beginning of the Sabbath (Saturday with us), a "high day" in the pass-over ceremonies. It was customary to put away before-hand all defilements and signs of mourning, and the priests therefore requested Pilate to hasten the death of the victims and remove the crosses. The *curia*, as it was called, was accordingly ordered—the breaking of the bones of the legs with clubs or mallets. This was done to the thieves, but was found unnecessary in the case of Jesus. It was discovered that He was already dead; but, to make sure, a spear was plunged into His side. Meantime, Joseph of Arimathea, a rich man, and though a member of the Sanhedrin, a secret disciple, had gone to Pilate, and with a boldness which was far from characteristic with him, had begged the body of Jesus. The procurator, surprised at this seemingly premature request, satisfied himself first, officially, that Jesus was really dead, and then granted the favor. Joseph detached the body from the cross, wrapped it hastily in linen with spices and myrrh, and laid it in his own new tomb, in a garden close by, postponing the final preparations until after the Sabbath (Saturday). In this loving act he was joined by Nicodemus. A heavy stone was rolled in front of the sepulchre to close it, and priestly suspicion made everything secure by having the stone sealed, and a guard of Roman soldiers posted.

III. Expository and Practical.

Verse 38. *The veil of the temple—the gorgeous hanging of Babylonian tapestry of fine flax which hung before the Holy of Holies, and was never lifted save by the High Priest on the great Day of Atonement. It was twenty feet long and thirty broad (Geikie says sixty feet long and thirty broad), thick and strong in texture, and costly in its adornments of purple and gold. Rent in twain, from the top to the bottom—so that it ceased to fall from vulgar gaze the awful presence chamber of Jehovah. The rending was plainly supernatural, not to be accounted for by the earthquake or any natural cause; it was also symbolic, teaching that the way of access to the Father was no longer barred; that the way into the holiest was henceforth open to all by the blood of Jesus, the final and all sufficient sacrifice for sin. See Heb. 10: 7, 8. The three synoptists record this remarkable and significant rending of the temple veil; of the earthquake which followed only Matthew speaks (27: 51-53). The subsequent conversion of the "great company of the priests" (Acts 6: 7) may have been in part attributable to the impression produced by this rending of the veil.*

How emphatic the statement, "from top to bottom"! as if to say, Come boldly now to the throne of grace; the veil is clean gone; the mercy-seat is open; the way to the presence chamber is wide open; the way to it is sprinkled with the blood of Him who through the eternal Spirit hath offered himself without spot to God! Before it was death to go in; now it is death to stay out. See more on this glorious subject, Heb.

9: 9-12; 10: 20 (Jameson, Faussett and Brown).

Verse 39. *The centurion—detailed to attend the execution; officially he would be the captain of a company, or "century," i.e., a hundred men. Which stood over against Him—opposite, near, and intently watching Him. The soldiers, also (Matthew), were interested and awed spectators; in short, the whole company (Luke) present were filled with fear, and "smote their breasts." Saw that He so cried out—R. V., "saw that He gave up the ghost." The Sufferer's majestic meekness under prolonged and diabolical insult. His endurance without murmur of the awful physical agony, the colloquy with the patient thief, the supernatural darkness, the final address to the Father, the unexpected giving up of life, had all their influence on this heathen officer.*

Truly this man was the Son of God—more exactly, "God's son," as He had claimed to be. Death on the field of battle, in the amphitheatre, or by process of law, was probably fatal to this stern Roman; but he had never before witnessed such a death.

Whatever were Pilate's motives, two most blessed objects were secured. (1) The reality of our Lord's death was attested by the fact that an accuser so stern had known something of the fact of Christ's death; that there might be no mistake, no fainting fit, etc. Any while dead—dead sufficiently long to establish the fact. *Give the body to Joseph*; R. V., "granted the corpse," etc. The gift, given from the Greek word, was a free one, not extorted or influenced by any bribe from the wealthy counsellor.

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Boys are playing with pistols. Big men are spraining their ankles as they try to catch the moving train. Babies will get their little thumbs caught in the doors. Bruised shins, dislocated joints and mashed fingers constantly remind us that accident's may take place at any moment. People who have PEPPER DAVIS'S PAIN KILLER can smile at most of the accidents that befall them. Those who have not tried it are reminded that they do not have to run further than the nearest drug store to buy it.

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Relieved Wonderfully.

"I am a preacher in a country place, having charge of two churches, which compels me to ride or walk much in the evening, and I have been troubled every winter with bronchitis and throat irritation, which your Dr. Warr'n's Wild Cherry and Sarsaparilla Troches relieved wonderfully."—Rev. S. M. Andrews, North Dartmouth, Mass.

Caution. Be careful to ask for Adamson's Cough Balsam lest some worthless preparation be given you. See that the name of F. W. Kinsman is blown in the glass.

In their thirst for knowledge professional men have been recently much engaged in vivisection, which means the cutting up of living animals. The practice seems brutal, even at its best. Dissection, or the cutting up of the dead, has ever been productive of good. An autopsy often reveals hidden diseases and brings out startling facts. Here is a case in point: "Out of more than 500 dissections witnessed by the renowned Dr. Clendenning, about one-third presented signs of heart disease." As a matter of fact Dr. Graves' Heart Regulator is the *only* cure, so far discovered for this disease. At druggists.

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ZION'S HERALD.

WEDNESDAY, NOV. 22, 1882.

Is the reader seeking character and success? To find them, he must be faithful to himself, to man, to God, since the history of mankind proves that "the great law of character and success in all things is *faithfulness*." It is one of the best safeguards to characterize itself, or against the dangers that beset character; for it makes a good centre about which all high and noble virtues may gather and form a solid, healthy body." Hath not the Holy Ghost said, "A faithful man shall abound with blessings?" And he adds a caution specially pertinent to these times, saying, "But he that maketh haste to be rich, shall not be innocent."

Shy, bashful natures are generally supersensitive, and by striving to conceal their bashfulness, they often overact and appear awkward, and even impolitely bold. Writing to one of his former pupils whose shyness made his college associations uncongenial, that distinguished teacher, Dr. Thomas Arnold, wisely said: "It is an immense blessing to be perfectly callous to ridicule; or, which comes to the same thing, to be conscious thoroughly that what we have in us of noble and delicate is not ridiculous to any but fools, and that if fools will laugh, wise men will do well to let them." To this judicious remark it only needs to be added, that the man who is sure of his own integrity and manliness, can well afford either to despise or to totally disregard the ridicule of fools.

Death, when viewed through the mist of distance, instead of being an object of terror to worldly minds, is often made a butt for shallow contempt. But death at the bedside of such men is a terrible visitor. Alexander Pope, in a letter to his friend, Richard Steele, sported with the serious question of dying in this idle style. Said he, "When a smart fit of sickness tells me fall in a little time, I am even as unconscious as was that honest Hibernian, who being in bed during a great storm and told the house would tumble over his head, made answer, 'What care I for the house? I am only a lodger.' I fancy it is the best time to die when one is in the best humor; and so excessively weak as I now am, I may say with conscience that I am not at all uneasy at the thought that many men whom I never had any esteem for are likely to enjoy this world after me." Now, all this, though probably fascinating, may be very witty, but when considered as the writing of a man with an immortal destiny before him, it is even more foolish than the speech of the apocryphal Hibernian. It excludes all thought of the relation of death to the future life. It is, no doubt, of little consequence to any man who may outlive him; but what is to become of his own soul, is a question of infinite importance. Heaven or hell awaits every man whom death dislodges from the body. Which he shall inherit, is the greatest of all the problems in human life. None but fools will trifle with death.

"A man's life consisteth not in the abundance of the things which he possesseth," is one of those golden rules from the Master's lips which men are loth to believe, albeit no truth finds more abundant demonstration in their daily experience. In Dr. Whithy's paraphrase it reads, "The comfort of a man's life consisteth not," etc. Without intending it, probably, Emerson furnished a quaint but truthful commentary on the Lord's utterance, when he wrote, "There is a cunning juggle in riches. I observe that they take somewhat for everything they give. I look bigger, but am less; I have more clothes, but am not so warm; more armor, but less courage; more books, but less wit . . . I want the necessity of supplying our own wants." If the reader needs evidence of the justness of these observations of the Sage of Concord, let him look around and mark the restlessness of the wealthy. They have luxurious homes filled with objects fitted to gratify every sense and every intellectual demand; yet they live in a condition of perpetual unrest. Ennui is their foe. To escape it they are ever on the wing: To-day in the city; to-morrow in the

CHRIST'S TEST OF LOVE AND LOYALTY.

It has been noted, in the late discussions upon the question of a second probation, that only those denominations which look upon this world as the only scene of human redemption have any practical interest in the evangelization of the heathen. President Bartlett, in his address a week since before the Congregational ministers, quoted from Dr. Channing as saying, sixty years ago, that on this doctrine rests the whole work of Christian missions. The Universalist and Unitarian churches give practical illustration of this utterance to-day, as they have ever since their existence as denominations — having no missions among heathen peoples.

But the work of Christian missions does not rest simply or chiefly upon a doctrinal foundation. The Macedonian cry of unenlightened men has moved the devout hearts of Christian disciples from the time of Paul to the present hour; but it was not the moral and spiritual condition of the idolatrous Greeks that most profoundly stirred the sensibilities of St. Paul. He judged, indeed, that "if one died for all, then were all dead"; but the conclusion from this premise was, that they which live should no longer live unto themselves, but "unto Him who died for them and rose again." It was not so much pity, or love, for man, although these were not lacking, as it was love for Christ, that "constrained" him.

If there were positive assurances that every ignorant idolater would have another probation vouchsafed to him, or that, in some way, means would be provided to prepare him and take him to an immortal heaven; if no marked success attended the preaching of the Gospel among the heathen, as the enemies of Christianity assert, still the duty and the impulse to continue this work would remain the same. There is a higher and infinitely more persuasive motive. It is constant in its impelling force, and it becomes also the adequate reward for every endeavor, whatever the seen results may prove to be. It is purely the command of Christ that makes this work to be the duty of the church. It is not, simply, what we owe our fellow-men as members of a great common family. It is not merely an appeal to our manhood. It rests not alone upon the obligation to render every one all the service in our power, or upon the golden law or reciprocity — to do to others as we would have them do to us. It rests upon the command of Christ to "go into all the world and preach the Gospel to every creature." It matters not what the difficulties are; how many defeats we suffer; how serious the sacrifices to be made — this is our "marching orders," and it continues "unto the end."

But this does not exhaust the motive. It is not simply a matter of constrained and loyal obedience. It is not entered upon as the Catholic authorities submitted themselves to bodily scourging, or banished themselves from the habitations of men and all domestic and social relations. It is the involuntary and exulting service of love. Such are both the sense of obligation and the deep affection awakened in the heart of the sincere believer, that it is a relief and a delight thus to offer consecrated labor to the Lord. Paul never knew the exquisite enjoyment which is possible to the deluded poor — the evil effects of the reaction are neither large nor momentous in their character. Even among the poor the recovery will probably be more rapid than the sickness. The Salvation Army in London has already enlisted a great body of workingmen who were doubtless last year. Among the more thoughtful classes the reaction has met with very strong opposition; and its failure is due chiefly to the resistance of practical and enlightened people who found the new forms of skepticism repugnant to their common sense.

The skeptical reaction has done some good. One of the chief practical difficulties of religious teachers is to be as broad and as deep as their religion is in the Bible. Various forms of narrowness are constantly rising up to fetter the pulpit and offend the instincts of its congregations. These forms of narrowness are not doctrines, but only modes of stating doctrines with the emphasis on the particles rather than on the verbs. In a brainy age it requires good brain to keep free and steady in the pulpit; the task becomes very difficult when a few of

the front pews insist upon pulling the preacher out of balance by forcing narrow interpretations upon both Bible and confession of faith. There is not room here to particularize the points in which Christian doctrine has suffered at the hands of its friends. It is enough to mention one.

The doctrine of probation and punishment has often been so taught as to convey clearly the idea that infinite Justice is partial and revengeful. Such impressions revolted the moral sense of thousands. That this life is a probation — and the only one known to us — remains an invulnerable doctrine; and its proper corollaries of a future misery that has no ascertainable limit, are equally impregnable. Neither doctrine depends for its strength upon particles in texts. The sweep of the verbs embraces them. But both doctrines imply that at one period the pulpit seemed to half forget. They implied that each man of us has here in this present life a thoroughly fair chance for salvation; it may be taken for granted that the pulpit will hereafter take more pains to develop in the consciousness of the pews the conviction that the personal chance is altogether a fair one. The consciousness of men attentive to their own experience will be easily made to bear witness to the truth.

The single instance just referred to will suggest to thoughtful readers other cases in which the truth has often been so taught as to convey an error. The careful pastor will find in the quickened and penetrating intelligence of hearers who have read and heard much speculative doubt, a powerful motive for looking at all sides of doctrines, and taking great pains to avoid exaggerating one truth at the expense of another. But the longest lesson of the reaction is that the inward experience of mankind testifies against skepticism. The skeptical reaction of the last twenty years has had powerful forces under its command. It has made science and genius recruits for its ranks; but it could not enlist the heart of man. The evangelical truth drove out of the intellect by force, returned to it by way of the conscience and the affections. The intellect shuddered at the dreary result of a seductive logic, but surrendered to superior force and changed its "yea" to "nay"; but the inner man which "consents unto the law that it is good," the living heart with its hopes and fears, stubbornly refused to surrender its faiths, and continued to self-knowledge. The new skepticism has failed, as it does not accord with the living experience of mankind, whom you will never convince that their moral shame, and penitential regrets, and guilty fears, are only fruits of superstition. These experiences are so keen and strong that they beat all theistical infidelity out of the field just as soon as they are suffered to act or speak.

If there be one lesson in this reaction more instructive than all the rest, it is the necessity of preaching the evangelical doctrines subjectively — from the side of human experience. The worst sinners have heard that witness to some of these truths — even the devils believe and tremble. It is this inner truth, confirming the revealed truth — and in sense interpreting it — that the successful preacher handles with effect. Christianity would have died long ago if its divine Author were not proved to be in it by its faithful description of the living human heart.

LESSONS OF THE SKEPTICAL REACTION.

The skeptical reaction has probably nearly reached its end. The results of it can be reckoned up already with considerable accuracy. It has not been anything like so disastrous as the friends of religion feared it would be; and the reactionists have accomplished far less than they promised to do. The complete overthrow of faith was feared on one side, and hoped on the other; but faith will survive in undiminished strength. The reaction has accomplished some evil. A large body of the poorly educated and the ignorant have lost their slender hold on religion; and this dreary result will have some unfortunate consequences for society. It will enlarge the criminal classes; for, among the poor and weak, temptation is always strong — a fact set forth in the prayer of Agur: "Lest I be poor and steal" — and religious beliefs have been the best help of poor weak men resisting temptation.

Apart from this class of facts — those relating to the deluded poor — the evil effects of the reaction are neither large nor momentous in their character. Even among the poor the recovery will probably be more rapid than the sickness. The Salvation Army in London has already enlisted a great body of workingmen who were doubtless last year. Among the more thoughtful classes the reaction has met with very strong opposition; and its failure is due chiefly to the resistance of practical and enlightened people who found the new forms of skepticism repugnant to their common sense.

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— Dr. Studley was warmly welcomed by his many friends during his short visit last week. The death of a respected friend, Capt. Howes, brought him to the city. His sermons at Tremont St. and Newton Corner were greatly enjoyed.

— The *Independent* sums up the social philosophy of Herbert Spencer, as taught in his recent speech in New York, in the sentence, "Man's chief end is, to make himself as complete, as beautiful and as useful as he can," and contrasts it with Paul's ideal: "None of us liveth unto himself, and no man dieth unto himself."

— The lectures and a selection of the sermons of the late Rev. Thomas Guard, which have been listened to by large audiences with much pleasure, are to be published, proba-

bly by Harper & Bros.

— The *Sunday School Times* offers its patrons a remarkable list of contributors for the coming year, including almost every eminent name on both sides of the water. Dr. Woolsey will continue the "Critical Notes" on Acts, and Prof. Green will furnish them for the Old Testament half of the year.

— The representative Yearly Meeting of the New England Friends, which occurred in Providence, R. I., last February, ordered the publication of an able and impressive report upon "The Traffic and the Use of Opium in Our Own and Other Countries." It treats of its rapid growth in this country, and of the iniquitous course of England in forcing it upon China. It is a useful tract to scatter.

— The students of Kent's Hill have raised a fine breeze; but no harm has resulted. It is only a lively summer gale. They publish and issue the *Kent's Hill Breeze*. Long may it "blow" its own fame and that of its famous school!

— An item is going the rounds of the papers to the effect that the Wesleys were closing their theological schools for a year because the supply of ministers exceeded the demand. It is one of the other divisions of the Methodist family in England, and not the Wesleys, which have temporarily closed its one institution.

— C. E. Brinkworth, Buffalo, publishes an appropriate and impressive Christmas concert exercise, entitled "Christ is Born," prepared by Rev. W. C. Wilbur. It is for sale by Ma-

ge \$2 per hundred.

— One of the saddest incidents of the late Egyptian rebellion was the murder, by the Arabs, of Prof. Palmer, the accomplished oriental traveler and writer. He was professor of Arabic at Cambridge, England, and author of the interesting volumes entitled "The Desert of the Exodus."

— The ladies of the New England Conservatory of Music gave a very pleasant reception in their beautiful home on Franklin Square, last Wednesday evening. The institution is now enjoying deserved prosperity, and Dr. Tourey and his corps of cultivated professors are full of enthusiasm.

— We are approaching the last quarter of our ecclesiastical year in the New England Conference. Are the times for taking the great collections properly arranged?

— The *Sidereal Messenger* for November, the organ of the Carlton College Observatory, Northfield, Minn., has fresh papers on the late comet, on meteors, and on the approach of Venus, with abundant miscellany.

— The first number of Vol. 6 of the *Magazine of Art*, published by Cassell, Petter, Galpin & Co., New York, is out, and is rich in illustrations and papers upon art. Its front-piece is a beautiful, full page, colored etching — "Maiden Dreams" — from an original drawing by Seymour. There are two other full page engravings, with a quaint series of illustrations of two Japanese romances, and other fine pictures with descriptive letter-press. This admirable art monthly is \$2.50 a year.

— The Book Agents at New York have issued a charming little literary holiday gift. In a neat box they send out three miniature volumes, very neatly published, entitled "Gems of Literature," "Gems of Religious Literature," and "Gems of Scripture and Song." These are compiled by our accomplished correspondent of Lebanon, N. H., Mrs. E. H. Thompson, and the work is performed in excellent taste. They form a beautiful present and have a perennial value.

— Mrs. J. Ellen Foster, whose able addresses were among the most effective of the agencies in securing the passage of the constitutional amendment in Iowa, writes a review of the late decision of Judge Hayes affecting the legality of the law, and expresses her strong conviction that the Supreme Court of the State will not "invade the province of the legislative and executive departments of the State."

— If Stephen A. Hodges, M. J. C., of Philadelphia, was as learned as he is earnest, self-confident and devout, his pamphlet called "Fallacies and Follies of Science, Falsely So-called," would be entitled to his own opinion of it — that it "cuts up by the roots modern rationalism in all its forms." This, as any one can see, is a pretty big job, but Mr. Hodges goes at it with his sleeves rolled up and without the slightest misgiving as to the result. The pamphlet has been published some time, but we judge several roots of rationalistic bitterness still remain sprouting in modern thought.

— The *Library Journal* for October — the best special periodical for its importance that is published — has an excellent article by S. S. Green on the selection of Sunday-school libraries. It is published by F. Leybold, 13 and 15 Park Row, New York city.

— The very comprehensive and excellent address made by Miss Frances E. Willard, president of the Woman's National Christian Temperance Union, at the ninth annual meeting held in Louisville, Ky., Nov. 23, 1881, has been published in a pamphlet form. It shows the remarkable breadth of the West (the whole country) now cultivated by the women, their earnestness, their great success, their large plans for the future, and the inspiration under which they move. The address will be widely scattered.

— At a missionary meeting held at Wesley College on Sunday evening, Nov. 11, after an address by Prof. Hodgkins, a collection amounting to twenty dollars was given by the young ladies to the Clark University, Atlanta. One of the graduates of Wesley is now a very efficient instructor in the institution.

— Mr. W. F. Draper, of Andover, sends us his catalogue of valuable theological works in an ornamental cover, containing pictures of the chief educational buildings of that academic town. Students should secure a copy of the catalogue for reference.

— The *Wine Question*; A Review reprinted from "Words for the New Church, No. X," is an emphatic defense of the use of fermented wines at the sacrament, and of the "heavenly use of wine," that the hearts of the members of the New Church "may give thanks to the Lord with gladness, and that friendship and mutual love may be thereto excited among its members to an even more heavenly activity." That the use of our wines of commerce will excite to greater activity under some circumstances, especially of the tongue, we have not the slightest doubt; but as to the "heavenly" flavor of this excitement, we should have sincere misgivings. The handsome pamphlet is published at the Academy of the New Church, Philadelphia.

— The first formal steps have been taken towards the proposed centennial celebration of the organization of the Methodist Church in this country. The committee, of which Bishop Simpson is chairman, met two weeks

The Family.

CONSIDER THE LILIES.

BY F. A. D.

How may I know that in the Lord I'm daily growing?
How do the lilies prove their life Except by showing More of their blossoms white, And giving rare delight In odors flowing, A gracious growing?
They do not know how sweet they make The summer's breathing; They only just bloom out the rays They are receiving. So in the garden-plot, Where God has placed my lot, My proof I'm leaving - if grace receiving.

THE BEST ANSWER.

BY JENNY BURR.

We are constantly hearing people say, "I asked God for such or such a blessing, but have not been answered;" as if there had been a failure somewhere. So, many men and women are looking for signs which will never be given them. They practically say: Give me this, and I will believe; take this evil from me, and I shall know I am heard.

But even if we always knew just what to ask for, were wise enough to pray for the best things, the greatest good would come to us in something other than the bestowment of them. Prayer is "its own reward" as truly as poetry or art. Limiting the large blessing of our Heavenly Father to the narrow are of our special requests, is, it seems to me, the lowest estimate we can put upon the value of prayer. It would still be the most blessed, helpful and inspiring thing in the world, even though not one of our particular petitions were ever granted. Its benefit lies not so much in our getting what we have set our hearts on, as in the outpouring of thought and feeling into a Divine Ear. The chief efficacy and blessing of this exalted power of the spirit rest in its exercise. When we most use it, we are the happiest. It is the surest, often the only, remedy for the aches and wounds of the heart.

It ought not to be necessary to apologize to the world for the seeming failure of prayer. They who have tried it in its genuineness know it to be all, and more than all, it ever claimed to be. Words cannot describe it fully, but the poor and the humble understand it as well as the high and the great. It is an irrepressible sense of want applying to the only known source of supply. The mere altar of devotion often gives us serenity and peace, hopefulness and joy, at the moment. Who has not fallen upon his knees, agitated and fearful, anxious about the future or distressed by present trouble, and risen strong, calm and triumphant? Oftentimes the soul is like a conqueror which before was doubting and trembling.

This wonderful effect of offering our requests is the best reply to those who would argue their needlessness, on the ground that God is fully acquainted with our condition. There is no need in His case, but all in ours. The heart is always lightened by the expression of its emotions and experiences. When we have merely told, we are helped. The response of sympathy and comfort is immediate and full. Confiding and entrusting all to the divine Love, a great peace flows into the soul, whose source we need have no question about. This is the best answer to prayer, and the most convincing proof of its power.

If no other good ever followed our prayers than this direct inflowing from the great Heart above, we might rest content. It is an inexpressible privilege to be able to find comfort and relief in our distresses; but the act of trust in a divine Love which genuine devotion implies, has other and more far-reaching results. When we have often been comforted, a fixed habit of confidence is established. The mind is exalted, and we look at life from a loftier stand-point. The spiritual eye gains sharpness and power, like an astronomer's, whose vision becomes keen from much searching among the stars. And when we survey life from an eminence, we are less apt to inquire why our special petitions are not answered. Indeed, we shall often see reasons why ourselves.

But whether they be answered or not, men and women will always pray; not in prosperity and ease, perhaps, but they are sure to in trouble. So mighty is the impulse to look up, somewhere, to somebody, for help, that men often ask when they know they shall not receive. The Catholic masses for the dead have had their origin in this profound instinct of the human heart. The heart must pour out its wants and as-

pirations, and good always comes back to it in the very track of its supplications. And our Father takes good care that there shall be "more to follow."

LETTER FROM SWITZERLAND.

BY ELLEN T. H. HARVEY.

MANNEFORD.

MR. EDITOR: Many of your readers have crossed the Rigi, but I doubt if one of them has visited this celebrated place on Lake Zurich and nearly in sight of that mountainous resort.

Do you remember a book published in New York (and I believe also in Boston), with a preface by Dr. Cullis, called "Dorothy Trudel; or, The Life of Faith?" Having read that book more than once, and often given copies of it to others, and finding we were in the vicinity of the locality of the work narrated in this volume, we took steamer from Zurich and came hither — about two hours' sail.

Miss Trudel died twenty years ago, leaving the work in charge of several persons after her own spirit, the chief of whom is Mr. Samuel Zeller. On disembarking at Mannefond, we inquired for him, and had the good fortune to be answered by an intelligent Swedish lady who spoke English, herself a visitor for a similar object to our own. Afterwards, as an interpreter to Mr. Zeller, who speaks not a word of English, and to Miss Neithel Weber, his chief helper, this young lady proved an invaluable assistant to us.

Mannefond is a small place, well representing a retired Swiss village. There was very great interest for us in walking about its streets and lanes, up its precipitous heights and down its romantic ravines beside the running brooks everywhere. We saw the people in this way better than by visiting only in large towns, or driving about the frequented places. The old home of Miss Trudel has been enlarged, with several houses and a chapel. By Mr. Zeller's advice, we took lodgings in the village hotel, a little removed from the houses in his care. In this inn were a number of interesting-looking people, whose manners were exceptionally fine.

As verification of this statement, let me give one little example. On the day of our arrival, my companion having occasion to return to Zurich, I dined at the *table d'hôte* a little later than the other guests. These persons having finished, they rose to leave the room for the arched terrace and have coffee. As the three ladies and one gentleman went to the door, each of them turned, bowed to me, and spoke a few words which I could not understand. The two elder ladies were fine women, with white hair, in plain dress. The third was a very handsome lady of about thirty, in quiet black mourning. The gentleman looked thirty-five. Afterwards I learned that the elder woman was a Russian baroness, and these were members of her family. She was at Mannefond to see Mr. Zeller; but I learned that the gentleman, evidently the son of the elder lady, was not in entire sympathy with her views. This I judged from meeting them walking together on the lake shore promenade. He was addressing her with eloquent earnestness, though without any French gesticulation, while she calmly listened with uncovered head, as one on whom the Sun of Righteousness shone and kept comfortable that chilly autumn day, when we could see the snow on the hills and mountains across the lake.

There are persons here in this town to visit Mr. Zeller from a variety of foreign places, which, I am told, is the case throughout the year, though the greater number is in summer and early autumn. For the information of your readers who may not have seen the book alluded to, I will say that this institution is what is called a prayer house, much, I suppose, like Mr. Boardman's in England, or that of Dr. Cullis in Boston. At present there are seven persons boarding in the different Zeller houses, all of whom are waiting to be healed of divers infirmities of body and comforted in spirit.

Mr. Zeller is forty-five years of age, entirely devoted to this one work. He has no family, but a sister is his general housekeeper. There are two or three godly women who seem to partake of his gift of healing and blessing the bowed down. We found the house of his and their residence very plain and entirely devoid of any appearance of luxury, or even comfort, as most persons interpret that word. In the small reception-room upstairs where we saw Mr. Zeller, was a writing table with a white cross on the shelf above, and a few books. Another small table was surmounted by a high glass case which enclosed a large vulture of most natural aspect, with small birds at the corners. This vulture, we were told, was one shot by Mr. Zeller's grandfather when in the attempt to seize his mother, then a little girl, in her father's door-yard. It is preserved as an heirloom in the family.

Mr. Zeller received us with simple, dignified cordiality, not long after our arrival, by previous appointment. He is so beset with visitors that persons often stay in Mannefond many days before they can obtain an interview. In reply to some observation of ours, he said that all his work was after the will of God — and he particularly desired our interpreter to make this plain; that he could do nothing except what God permitted; that his own brother had been afflicted with rheumatic gout for thirteen years, greatly drawn in his body, and could get no help. He was sometimes allowed to help others. He then cited two cases of a not long ago occurrence, one being that of an English gentleman who resided at the Cape of Good Hope, who came to Mannefond for the express purpose of being healed of a complication of serious difficulties. He remained there but a few hours, went back, and not long after, a letter

came announcing his recovery. Another was that of a woman with a painful cancer. She was entirely healed after about two months, in her own home. In the first case there was a short delay, owing to some sin not confessed and arranged with God and man.

On Sunday we attended divine service in the chapel. The room was filled with a varying company of persons interesting to see, the men mostly seated together in the rear. On a cross of plain wood suspended on the wall back of the desk was an image of the Saviour, not very large, but strikingly life-like. Under this was a musical instrument on which Mr. Zeller played as soon as he entered the place, with his back to his audience. As he is not a clergyman, he does not appear to claim some of the peculiar prerogatives of an ordained preacher. After this he read the Scriptures and then prayed, standing. There was more singing, more reading, and then he spoke on two related texts for about thirty minutes. When he concluded his remarks, three men prayed in German successively from the back of the audience. A short prayer by Mr. Zeller finished the exercises. A large proportion of the hearers remained for another exercise in preparation for the communion, which was to be later in the day. This sacrament is administered by Mr. Zeller.

SCHAFFHAUSEN.

Remaining here a short time for the purpose of visiting the Falls of the Rhine, some two miles away, we thought we were quite excluded from all our familiar world, when a few words in English by a gentleman and his wife opposite us at table dispelled our illusion. Mutual courtesy broke the ice, and we were soon exchanging opinions with the lively freedom of the *table d'hôte*, evidently to the astonishment of the phlegmatic German gentlemen who were talking in monosyllables over their wine and cognac around us. It transpired that we had just come from Mannefond, a place of which our English friends had no knowledge. "I do not believe in modern miracles," said the gentleman very pleasantly, and looking, moreover, as though he pitied the weakness of the woman opposite who emphatically replied that she did believe in modern miracles. He inquired for proofs. I told him I had the testimony of Bridget. "What a looking room!" exclaimed Olive Kendall, as she came in from school and added to the confusion of the sitting-room by throwing her sash on the lounge. "Why doesn't somebody fix it up?" But no one answered. Only Leila and Nora were there to answer, and both their heads were bent over a geographical puzzle.

Olive threw herself into an easy chair and looked out of the large bay-window. It was picture to turn her head that way to look around the disordered room. She only wished she could turn her thoughts away from the room easily, but she could not so long as that voice kept saying: —

"You know that Bridget is out with the twins, and that Kate is busy getting dinner, and that there is no one but yourself to put the room in order — you and your little sisters. Why not go to work and have a surprise for mamma when she comes in?"

"Leila and Nora, we really ought to fix up the room," said Olive, with a half-yawn. "The twins have scattered their things. Won't you help?"

"In a minute," answered Nora. "We only want a little crooked piece to go right in there."

"Yes," responded Leila, "it's Friday."

"Aren't you coming?" asked Olive, as she busily toiled an afghan. Again the answer was: —

"Just as soon as we find Finland."

Olive looked about the room in a hopeless, helpless sort of way. "With Leila and Nora both in Finland," she thought, "I may as well give up expecting their help. If I were only a game —"

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Obituaries.

JAMES JONES died, in peace, at his home in South Lincoln, Mass., Sept. 25, 1882, aged 89 years, 4 months. Bro. Jones was converted and joined the M. E. Church in Weston, many years ago, Rev. Epaphras Kirby being at that time preacher in charge; and from that day he has ever walked worthy of the profession which he then made. In the earlier years of his Christian life, before age and infirmity made it impossible for him to be present, he was active and unremitting in his efforts to build up the cause of God in this place; and although for several years he has been laid aside from active work, he nevertheless maintained to the last his deep interest in the prosperity of Zion.

Bro. J. was a lover of the Methodist Church. He loved her doctrines and discipline; and the great truths proclaimed from her pulpit went to him especially precious. The ministers who from time to time were stationed here, always found in him a warm and true friend, and they were remembered as they went to other fields of labor with continued affection.

Two or three years ago the sight of our brother began to fail until at last no longer could be seen; but, as it has often been proved in the experience of the true believer, the inner and heavenly light shone but the more brightly, and eternal things became more and more realities to his soul. No spirit of murmuring or complaint appeared in all these months in which the outer world was entirely shut from him, but constant resignation to the will of God.

As he neared the gates of the grave, he seemed more and more to ripe for heaven.

Day or so before he passed away, he said to his son and two daughters who had for so long a time so kindly cared for him, "I dreamed last night that I was all well again, that I could walk as in years past without trouble or pain." It seemed to the loved friends who stood beside him that this was a premonition of the coming change, and thus it proved; and a day or so after, he quietly fell asleep in Jesus — blessed sleep, from which none ever wake to weep. "Let me die the death of the righteous, and let my last end be like his."

S. H. NOON.

The collection of rare, specimens from the writings of Charles Kingsley, published by D. Lathrop & Co., offers prospective readers rich material for reflection or quotation. The compilation is made with excellent taste by E. E. Brown, and is happily introduced by a graceful preface from the pen of W. D. Howells. 16mo, 292 pp., \$1.

One of the most characteristic and strongest of the late volumes from the pen of George Macdonald is *WEIGHT AND WANTING*, a book simply unique, and well worth the trouble, embodying the heroic off-shoots of a few years ago. The heroine, daughter of a large railroad worker, shows a lovely, generous and Christ-like sympathy with the poorly-paid employees of the road and their families. It is a story that will awaken kindly sympathies.

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Zion's Herald
FOR THE YEAR 1883.
Fifteen Months
FOR ONE SUBSCRIPTION.

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When the full amount of the subscription price (\$2.50) is received, their paper will be forwarded to January 1, 1884.

A. S. WEED, Publisher,
36 Bromfield Street, Boston.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, November 14.

Complete returns from New Hampshire show Hale's majority to be 559.

Property valued at \$13,000 was destroyed by fire at Minneapolis yesterday.

Edward H. Troy, a hermit-living in Spencer, Ohio, was tortured by masked robbers, yesterday, till he disclosed where he kept his money, and was then robbed of \$5,000 in bonds, and some money.

Mr. Gladstone says that Arabi Pacha will not be executed, with England's consent.

By a boiler exploded at Cleveland, Ohio, yesterday, four men were killed and four or others seriously injured.

The steamer Westphalia, from New York for Hamburg, collided with an unknown steamer off Beachy Head, England, yesterday, and it is supposed the latter vessel was lost, with all on board. The Westphalia reached Portsmouth, Eng., in a damaged condition.

Wednesday, November 15.

A heavy snow-storm in Europe yesterday interrupted telegraphic communication.

Letters are collected from street boxes in Washington by the use of tricycles.

The Geneva Award Court meets in Washington to-day.

Albee, the defaulting cashier of the Ashuelo (N. H.) Savings Bank has been sentenced to State prison for ten years.

Thursday, November 16.

A good counterfeit of the standard silver dollar is being extensively circulated throughout the country.

Gov. A. H. Colquitt has been elected to the U. S. Senate from Georgia for the long term.

The boat's crew of the steamer Westphalia, sent out to search for the colliding steamer, returned yesterday, and reports having seen the unfortunate vessel sink with all on board.

At the first public meeting of Citizens' Law and Order League, in Tremont Temple last evening, the report of the secretary was presented and speeches made by Hon. Rufus S. Frost, Robert Treat Paine, Jr., and others.

Testimony was given at Cairo yesterday that Arabi Pacha ordered the burning of Alexandria, and also that last July he ordered that the Khedive be murdered.

Friday, November 17.

A large barge was run into and sunk in East River last night by the steamer "City of Worcester;" seven lives were lost.

The third, fourth and fifth closure rules have been adopted by the House of Commons.

Five men were drowned in the Firth of Forth, Scotland, yesterday, while attempting to rescue a vessel in distress.

Excessive floods, attended with loss of life, have occurred in France.

Saturday, November 18.

A severe electrical storm yesterday interrupted telegraphic communication throughout the country.

A school-house near Guipuper, France, was burned yesterday, and nine children perished in the flames.

Perola, late dictator of Peru, is in Washington.

By an explosion of dynamite at Standish, Wales, yesterday, five persons were killed and nine injured.

Monday, November 20.

Queen Victoria on Saturday reviewed the British troops recently returned from Egypt.

The Garfield board to audit professional claims decline to take final action until all claims have been considered by them.

Two voters have been arrested in New Jersey for receiving \$5,000 and \$1,300, respectively, for their votes at the late election.

The wife of Engineer Melville of the Jeanette, has regained her health and mind, and has been released from the insane hospital at Morristown, Pa.

BRAIN AND NERVE.

Well's Health Renewer, greatest remedy on earth for impotence, leanness, general debility, etc., \$1. at druggists. Prepaid by express, \$1.25, 6 for \$5. E. S. WELLS, Jersey City, N. J.

PERCENT.NET.

Security **Three to Six Times the Loan, Without the Building.**

Interest semi-annual. Nothing ever been lost. **39th year of residence and 8th in the building.** No record of references sent for you. If you have money to loan.

Costs advanced, interest kept and principal guaranteed in case of foreclosure.

D. S. JOHNSON & SON, Negotiators of Mortgage Loans, T. PAUL, MINN. [Please mention this paper.]

DON'T DIE IN THE HOUSE.

CATARH OF THE BLADDER.

CHOICE GIFT BOOKS.

PALESTINE, HISTORICAL AND DESCRIPTIVE.

THE HOME BOOK OF POETRY.

THE PRIZE BIBLE.

ED. A. FREEMAN, 13 Exchange Place, Boston.

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